Kant and Buddhism – Structure and Jazz Music, with Open and Pure Dialectics
By Shomit Sirohi

Introduction

Connections – Kabbalah is about the possibility of rigid designator of a name and singularity being quiescent and perceptible to the modal possible perfect Hebrew life – all of this then is pre-established harmony of monads – which have a Buddhist life – the simple Vihara then is the point-world which articulates the equivalence of exchange and use-value best – the simple Buddhist life. Laughing, and walking around and with a phone and computer – just the reflection of objects which are formal which then passive subject receives – like a letter which is always received and like a journey and travel that finds someone possibly belonging to the same middle-path – quiescent images of life – like No Reservations, in hotels or in clothing shops or food stalls, or even countries.

This then is jazz music – the virtual note which is the virtual of utopianism which is appearing in a reflection in a book being read in quiescent manners – which then is jazz as life – the open and pure dialectic of a poemic life which is led in simple world civil society and republic.

I. The Man who is Living his Life

In fact the story of a man who is living his life is like the monk who sold his Ferrari, or the Zen of the art of motorcycle driving – just the simple rituals of daily life prepare a utopian life for all who are generous and interested in utopian life.

II. Wallerstein, World System Analysis and Identity

In fact the Kantian formalism has such an identity – the abstract identical of poor lives, and even middle class lives which then a formal lives in identity studies – like reflections of a voice which then is a voice on the phone which is lived in the crisis of a phone and life.

In the world system analysis of Wallerstein – identity becomes an interplay of identical and Otherness which then is the problematic of the Other applied to Wallerstein and race theories, nationalism, and even simple wage theories which then is Other in psychoanalysis – the problem of Other subjectivities such as the simple Other of Wallerstein's wage theory, race and nationalism theory and identical to middle-class citizen theories which then is in simple Other – a Arrighi theory of in fact hegemon, and capitalist Genoa as theory which is formal identity in merchant capitalism or commerce as in fact higher identity – that in fact the banking in Genoa is an abstract identity of Jewish formalism. It has to be a wealthy life, and that wealth is then a formal identity with well lived life.

III. Buddhism and Jewish Life which then arranges the Jazz Music of Singular and Universal

History then is lived in the singular-universal sense in Judaism, which then is simply free life which though is then different from history lived in institutions and planned government life – this then shifts to utopian possibilities which then is a Kripkean modal logic of names and necessity which unites the people in Hebrew connectivities which then produces the meaning of Voice in Derrida and many translations,

differences and even finally supplements and iteration all of which produces the meaning of History as then totalisation which finally becomes the Universal movement of History and its tren en marcha of protests and wide working people's anti-inflation struggles in the world with the singular and Universal, the specific quality of cheap food in a resteraunt which then mediates the formal level of identity, and all of this –

The repetition of ordinary daily life rituals and in fact its quiescent sets of identity related formalisms – that then is the Kabbalah – that a young man can be found in a sense with the book logic of sense in formal Torah interpretation which is his choice – the leap of faith is then a choice each one takes.

IV. Arrighi – Finance Connections

In fact the phone connects to a simple Other – a middle-class citizen and a wage-life which then is in inflation crisis with the financial crisis in EU and the high model of America and in India a formal level to cheap commercial middle class life – which then is the choice – either, or which is a diagonal in Buddhism, the middle-path chooses the choice as in fact simple connections which in Judaism is possible at all times in Kierkegaard's choice of life – therefore the crisis is a cost of living crisis which makes it quiescent life as the only life.

Imagine a black man walking and running a little to catch a bus in India – we are all connected.